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The Mark of the Beast

Revealed by the Shape of the Head

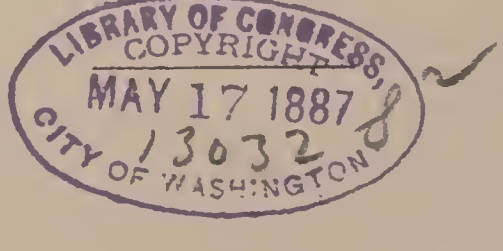
THE

MARK OF THE BEAST

REVEALED BY THE SHAPE OF THE HEAD.

BY

LUCILLA REBECCA HEDLEY, M.D.



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TO

ALL SEEKING ETERNAL LIFE.

PREFACE.

THE design of this little book is to enable any and every one to tell the good from the evil; that none may be deceived by "wolves in sheep's clothing"; that it will not be necessary to know the reputation, the standing in life of any one, to discern whether they "bring forth good or corrupt fruit."

Details will not be gone into—only great principles dwelt upon, so that all can grasp them and be able to tell the mark of the beast—*for it is the mark of a man*—and so "judge not according to the appearance, but judge righteous judgment." *St. John* 7 : 24.

For, said Christ, "Judge not (according to appearance) that ye be not judged" (according to appearance); but His direct command was to "judge righteous judgment."

L. R. H.

THE MARK OF THE BEAST REVEALED BY THE SHAPE OF THE HEAD.

THE REVELATION OF ST. JOHN, THE DIVINE.

This is something revealed; that is, not hidden any longer, but brought to light, as the word *revelation* signifies.

This revealing was permitted to Christ, as He—Who is represented by Truth or Right words, which mean certain or sure words —*only* can break the seals of the book.—*Rev.* 5.

So unless we understand the meaning of these Right words, *i. e.*, know their interpretation literally as well as spiritually, it will forever remain a sealed book to us.

Scripture must interpret scripture. One sentence will throw light upon another sentence, if both contain the same subject. We must take a certain word and find the different passages with this same word contained therein.

In this way only can we come to know its true meaning; and if it is a certain or sure word it will always have the same meaning. It will not mean one thing at one time and another at another; but always one word must mean one certain thing, otherwise there would be no surety in our words—and God's word is a *sure* word.

It was told the prophet Daniel that the interpretation of the vision he saw "was sealed till the time of the end." What end? Not "last" or "latter" end, which is spoken of in another place; but it will be found to be the end of a certain time, which time is the end of an uncertain way or word.

Then the vision is revealed when we come to a *certain* way or word.

And Christ said "I am the Way, the Truth, and the Life"—Way, Truth, and Life, corresponding to Letter, Word, and Spirit. That is, He said "I am the Letter-Way" or literal way—Letter meaning literal. "I am the Truth-Word"—Truth-Word or true word, not lie-word; or, "My words are true, not lies."

And "I am also the Spirit-Life," the spiritual life or Real which is the unseen or eternal. The same thought is contained in the sentence that says "The Father, Son, and Holy

Ghost are one;" which means they agree in one—are not at variance—are the same. The Father is represented by the Spirit or Unseen, hence the Real; the Son is represented by the Letter or literal person, as He was called the Son of Man; and the Holy Spirit or Ghost is a spirit like unto the Real, like unto the Father's spirit—corresponding to the metaphor which means "a part put for the whole" —it represents the whole. Therefore, if the literal truth agrees with the real or unseen, it is necessary to be correct in literal things.

Christ always fixed these Right Words of His on literal objects, as the wheat, the lilies, the sheep, etc., in order that we might *understand*—which word means *conclude* from a sensible view, correctly, in a literal or earthly way; and then, being straight literally—that is in literal or *earthly* things—we might draw the inference of the *heavenly* or unseen, correctly too. For, said He, "If I told you earthly things and ye believe not"—or are incorrect in those which are the *Seen*—"how shall I tell you heavenly?"—that is, the *Unseen*. "The things which are seen are temporal [*tempus* referring to time or earth]; but the things which are not seen are Eternal," "when time shall be no longer."—*Rev.* 10:6.

So to understand this Revelation of St. John, one must fix—fasten, and so make sure—each word of his on some earthly object.

This is the "binding on earth" that we may have bound in heaven, namely—the Unseen or Spirit. This is knowing the *Shell* whereby we may discern the *Kernel.*

When Christ was personally on earth some could tell it was He, others could not tell *whether it be the Christ or not.* These last were in confusion about it. They were mentally in Babylon; which word signifies confusion, from *babel*, confusion of tongue.

Their eyes were not "single" to the Truth. Other objects in view obstructed the vision. These other objects were before their mind's eye. Mind means Memory. Thus, their Memory was full of the traditions of men, which they had received from their fathers; consequently, they were not free to see clearly. No clear vision was theirs, therefore no proper discernment, because sense was not sure; so, also, their conclusion was not sure or certain.

Those who knew Christ must have been able, from a correct or right growth mentally, to discern the good from the evil. So we, to-day, if we are making a right growth of brain, ought to be able to perceive the good

and to know the voice of truth when we hear it. For "My sheep know *My* voice," said Christ. Voice here is the sense part; *hearing* being one of the senses.

Therefore, if we are able to discern the Truth, which is Christ or the Truth-follower, who literally represents the Truth—being His messenger and so for a time representing the Sender—we shall be able to discern the follower of Untruth, who is the Liar. Else, how shall we know the one from the other?

The "Mark of the Beast" means literally *like a beast*, namely—like an animal. But, for fear we make a mistake, the Bible, being a book of nature, mentions what kind of an animal (beast) it is.

We may therefore have the facts accurate upon which to base a conclusion.

If this be so, we must observe the beasts mentioned in Daniel and Revelation as having this certain mark. They are the Leopard, the Bear, the Lion, and the Dragon. Of the last-named animal, we have no immediate knowledge; but the word "dragon" signifies *sharp-eyed*, corresponding to the "horn of sight" mentioned in the book of Daniel—"the notable horn between the eyes" that the Grecian

King had; the Hebrew interpretation giving "the horn of sight."

If it was between the eyes, it evidently was in the forehead; and a horn means a prominence.

In the Book of Revelation we shall find it says "mark of the beast *in the forehead.*"

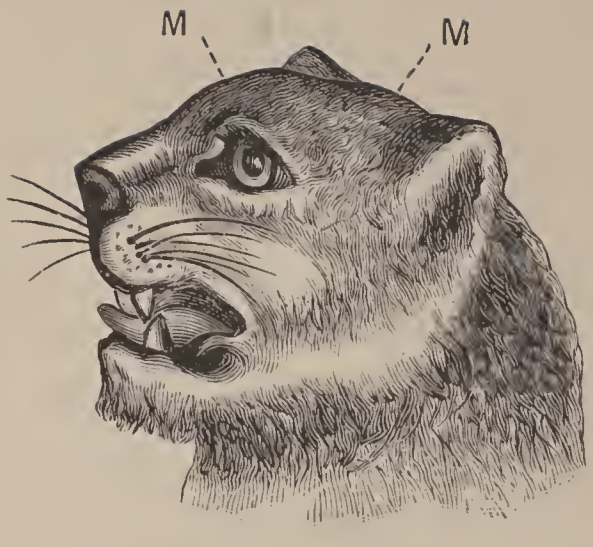
Is there any especial prominence, which would signify "a horn," found in the forehead of these other beasts mentioned? Yes, if we will look, we shall find in the forehead of the Leopard, the Lion, and the Bear, a very noticeable prominence of brain in the central portion of the forehead, corresponding to this part spoken of as between the eyes.

It is never found in any other place in either mankind or animals; that is, it is never over one eye or the other, but always *between them;* not over the frontal sinus, but just above it, and in the central portion of the forehead.

See illustrations of Leopard, Lion, and Bear.

This would signify nothing, if the brain contained within the cranium did not follow the exact outline of the outward development.

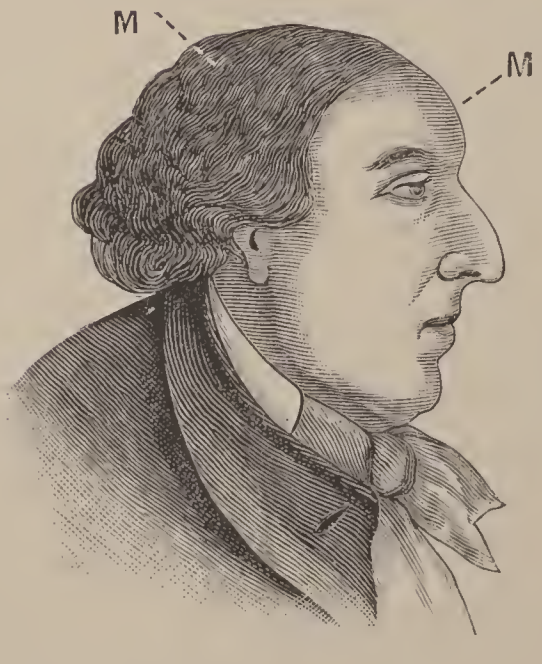
But it does, as any one may know, if he will remove a brain after death, from an animal or from the human skull. And further than that, there will be found to be a thinness



LION.

M. Denoting location of the Mark of the Beast in the forehead.

M. Denoting location of the Mark of the Beast in the coronal region.



ARTHUR SPRING.

M. Denoting location of the Mark of the Beast in the forehead.

M. Denoting location of the Mark of the Beast in the coronal region.

[*To face p.* 18.

of the skull-bone itself, if there is a prominence on the exterior surface. This can readily be seen by holding a skull between one and the light and looking through it. According as has been the activity or inactivity of the part beneath during life, so will there be found to be a thinness or thickness of the skull-bone.

Where the brain has been active, a thinness of the bone will appear, and a prominence be found on the exterior surface, unless the whole surrounding part has been active also; then there will be an enlargement of the whole part; and *vice-versa*. When there is inactivity of the brain, less blood is sent to this portion, and a depression is found on the exterior surface, unless the surrounding parts are inactive also; then a want of development of the whole region is noticeable. The skull-bone will be found to be quite thick, if there is a depression on the exterior surface.

First of all, we must look carefully at the whole Head and see where the largest development of brain is located in the Leopard, the Lion, and the Bear.

The greatest amount of brain will rule the smaller portions. We must look at the *whole* head and see how it is relatively; or, what is its relation to itself.

We shall find great breadth between the ears—wide in proportion to the rest of the head; then the one large prominence in the centre of the forehead, as before mentioned, and two rather large developments in the coronal region back of the ears, straight up, one on each side of the head.

These are the facts of the shape of the brain in these animals. All have the same part of the brain largest in relation to the rest of the head. It is larger or smaller in different lions, bears, and leopards. Some lions are not quite so large at these points, relatively, as other lions are; and so of leopards and bears. Although they vary slightly in degree, nevertheless the fact remains the same in all that the relative proportion of their brain does not change. In all of them it is largest at these special parts mentioned.

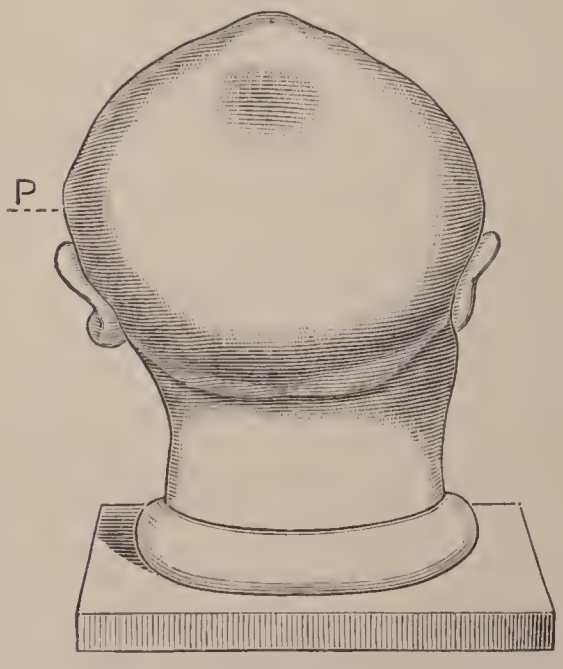
With this fact changed—that is, with the relative proportions of their brain changed—they would no longer be a Leopard, a Lion, or a Bear. This development is their distinctive mark.

It is the mark of *the* beast (*the* certain beasts mentioned).

If a human brain is developed like the Heads of these animals, with the *same relative pro-*

BEAR.

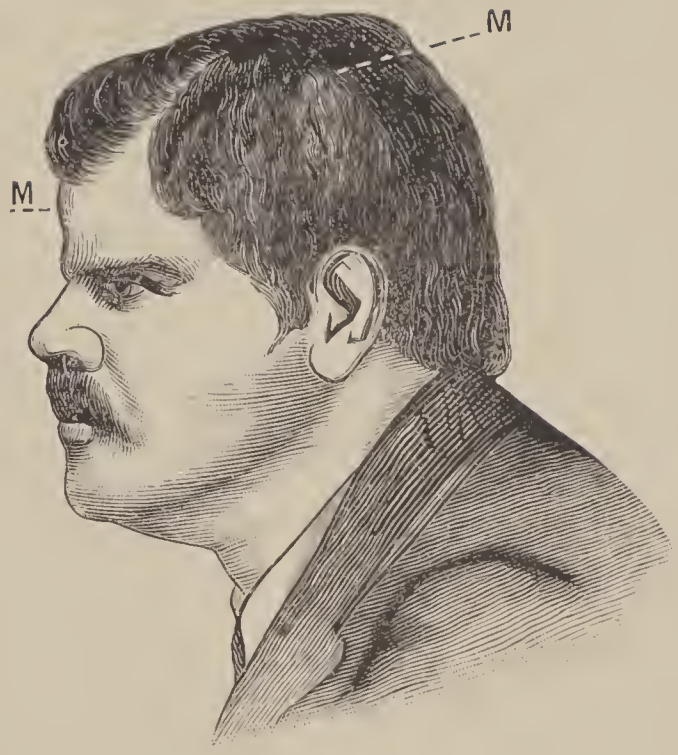
P. Showing Propensities, or width between the ears.



MADAM GOTTFRIED.

P. Showing Propensities, or width between the ears.

[*To face p.* 20.



ANTOINE PROBST,
Murderer of the Deering Family.

M. Denoting location of the Mark of the Beast in the forehead.
M. Denoting location of the Mark of the Beast in the coronal region.

To face p. 21.]

portional development, it may be said to have this same distinctive mark; and its possessor will be found to be like them in character,—sly, cunning, crafty, ferocious, and cruel.

Such was the character of Antoine Probst, who murdered the Deering family in Philadelphia, in 1866; which crime, for ferocity and brutality, was never surpassed—the killing of eight persons, one after another, in the most brutal manner, after having lived with them peaceably for about two years. All the time, however, that they were thus confiding in him, he was planning, as he afterwards testified, their destruction. This shows that he had a *tendency to kill and to destroy;* and had the Deering family known the "mark of the beast," which was on his brain and not difficult to decipher, their lives might have been spared.

Observe that the largest portions of his brain are at those parts that we have found most largely developed in the Leopard, the Lion, and the Bear.

Notice, again, how exactly the outlines of Madam Gottfried's head corresponds with that of the aforesaid animals. The largest part, or brain development, is largest in her head where it is largest in theirs. Until the development of brain is changed by better

thoughts, such an one will be beast-like, or retain the "mark of the beast."

Notice the great width between the ears.

It was as great in Probst, Haggarty, and Arthur Spring; but space forbids our multiplying illustrations.

Madam Gottfried was considered a most attractive woman, so sweet and fascinating that people liked to be near her. She married three times—each time a wealthy man—and put each husband out of the way when tired of him.

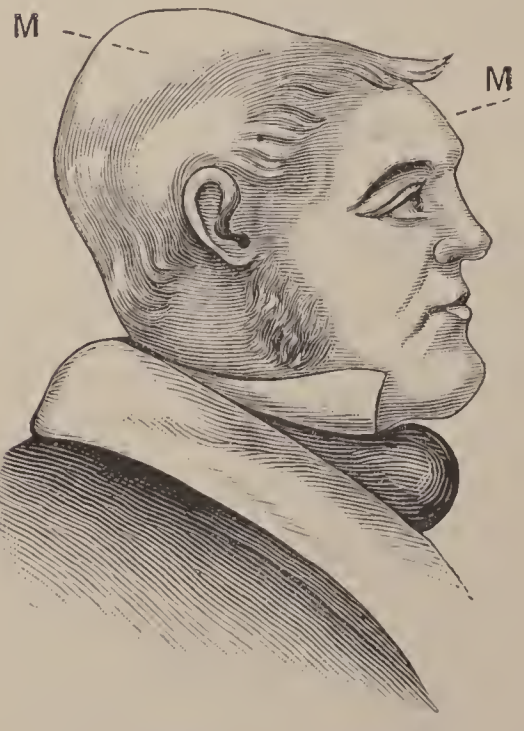
She was found out and hung, but not until she had poisoned about forty people. The illustration given of her is perfectly correct, being taken after the head was shaved to show the exact outlines.

Look at the head of Haggarty, another ferocious murderer. Again, we shall find the cranial development the same in Arthur Spring, who was hung in Philadelphia, in 1853, for making a business of killing people for twelve or fifteen cents. Notice, again, how marked he has this same development of the beast upon the brain; and yet people thought he had a mild and peaceful expression on his countenance—illustrating the folly of judging from *appearance only* and not from facts; the

LEOPARD.

M. Denoting location of the Mark of the Beast in the forehead.

M. Denoting location of the Mark of the Beast in the coronal region.

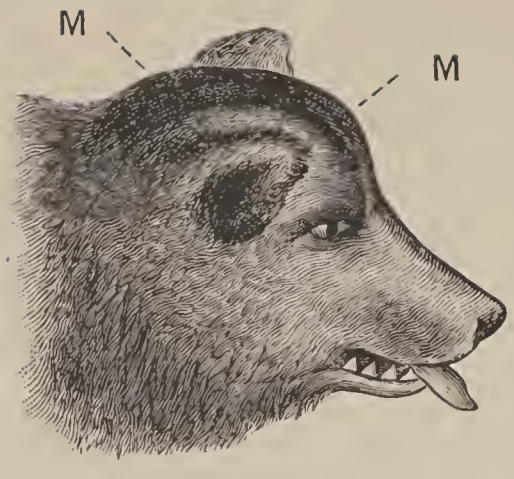


HAGGARTY, *a murderer.*

M. Denoting location of the Mark of the Beast in the forehead.

M. Denoting location of the Mark of the Beast in the coronal region.

[*To face p.* 22.



BEAR.

M. Denoting location of the Mark of the Beast in the forehead.

M. Denoting location of the Mark of the Beast in the coronal region.

MADAM GOTTFRIED,

Poisoned about forty people.

M. Denoting location of the Mark of the Beast in the forehead.

M. Denoting location of the Mark of the Beast in the coronal region.

To face p. 23.]

latter being the righteous judgment that Christ so frequently commanded and never countermanded.

We might go on giving hundreds of illustrations of this kind, for such developments of brain exist and have existed by the thousands.

A few examples, however, are sufficient to illustrate our meaning. Such was the cranial development of Gottlieb von Bohner, who murdered John and Sarah Peightal and a boy named Scott Yarnell, at their home near Huntingdon, Pa., in 1869, and afterwards robbed and set fire to their house. He was hung in Huntingdon, in 1870.

William Burke, who was executed in Edinburgh, Scotland, for killing people in order to sell their bodies, had this same mark very prominent upon his brain. The cast of his skull may be seen in almost any Phrenological Cabinet in the country. Basil Scupinski, who murdered the pedler-boy, Lemon, in Delaware, several years ago, had this same distinctive mark; also Charles Briggs, who cut his wife's throat with a butcher-knife, in Philadelphia, in 1885. The testimony showed that at the time he committed the deed he was neither drunk nor insane.

Every one of the cases cited has this same

distinctive mark upon the brain. The writer has never seen a criminal head without the mark of the beast upon it; this, too, so distinctly shown, that anyone of ordinary intelligence, with a little practice, could have "*counted the number*,"—that is, the number of the beast or animal upon the brain.

If the head is developed almost exactly like these animals, with the parts *largest* that are largest in them, then we shall find a character that is crafty, selfish, cruel, and even ferocious.

Some persons will object to this, and say they know of plenty of good people who have just such shaped heads, and are even noted for goodness.

Our answer is, a Leopard, Lion, or Bear will not usually kill or destroy when full, and when there is no temptation to do so. Neither will such people commit such acts unless tempted.

It is not absolutely necessary that one should rob, steal, or commit murder, with this shaped brain, but his inclination will be that way, which he may keep concealed through policy. Suddenly, however, some temptation comes, and his true character is revealed, which previously he had succeeded in keeping from others. This is no doubt the reason

why, every day, we are startled by such terrible developments in the lives of those we had formerly thought upright and honest, or at least, not violent.

As the brain varies *slightly*, but with these same relative *proportional* developments retained, the person will be found to be not *quite* so cruel, ferocious, sly, or cunning; and, as it keeps on varying, if some other portions of the brain are also well developed, but if it still retain these parts largest which are also largest in the beasts, it will still continue to have this "mark of the beast." Such an one will be like a beast simply in being superficial; that is, engaged on surfaces, as his earthly or animal nature is predominating.

Such are after mammon, carnally-minded—not necessarily bloody or ferocious—but the earthy, or animal, is always first with them. Riches, honors, and worldly aggrandizement, in contradistinction to principle or spirit, is the leading part of the Head and so becomes the leading part of the Heart—Heart being intellectually the Imagination. Christ said "Where your treasure is, there will your Heart [Imagination] be also."

Such an one is moved by opinion of men more than by fear—which is *reverence* of the

opinion—of God. Such are some of the richest, most honored (by men) and popular, of men and women; always on the popular side, because they seek only the praise and honors of mankind. Their true characters are hard to find out, except by this mark. They are so adroit, worldly-wise, showy, and pleasant.

False-prophet like, they are always prophesying pleasant things,—things that we like to hear, no matter how we have erred; and they do this to perfection. They "prophesy unto us smooth things."

As the Head still varies, and the relative proportion of brain differs, and the animal nature becomes secondary to the higher ones of Reason and Mercy and Brotherly Kindness, the mark of the beast becomes lost, and upon the forehead is set the seal of Truth, which will be found on the Servants of God. *Rev.* 7 : 3. "Sealed the servants of our God in their foreheads."

First, these Heads are "babes in Christ" as this state is the new birth, or "born again;" that is, the Truth is brought forth within them, within their brain. This means that such have a little more God-like development of brain than earthiness; only a *little,* likened to babes. As these heavenly powers of brain grow, such

become strong men and women in the Lord —Who is represented by literal and spiritual Truth.

If they continue to grow, these may become perfected in growth, as the direct command of Christ was "Be ye perfect even as your Heavenly Father is perfect," which means like Him in growth.

We are continually changing from day to day. We cannot think a thought without its leaving its impression on the brain; and only when the evil, or our animal nature, overtops that of justice, mercy, and truth, do we become animal-like, or at least have our animal nature *leading*, so that we have the distinctive mark of these animals, for it is *leading* in them. "Make the tree good and then its fruit will be good," and "men do not gather grapes of thorns nor figs of thistles,"—showing plainly there must be a new creature, which is a new growth.

Then, again, a good tree may become evil by not having proper nourishment—"water of life," etc.,—to strengthen the good soil.

This water of life is the literal and spiritual Truth, which Christ represented when He said "I am the living water"; again, showing us that facts in nature, or literal truth, are im-

portant as well as the unseen Truth, which is Spirit or Principle; and that both together represent Christ, or living water. It shows us also that without this, we shall become dead or insensible to Good, which is a condition of *death to the Truth or Real Good.*

Now we know Death is a state of *insensibility.* Therefore death to the Truth is a state of insensibility to both literal and spiritual Truth. This is the *first* Death, which Adam and Eve died when they sinned by partaking of the forbidden fruit.

God said "For in the day thou eatest thereof thou shalt surely *die.*"

Now we know if God's word is a *sure* word, they must have died; and we know it was not death of the literal body. So it must have been this first or *real* death, which is death to the Truth.

The serpent said "Ye shall not surely die." If there had been no *real* death, God's word would not have been a *sure* word, and the Serpent would have told the truth, which was not the case. We must believe either God or the serpent; but the latter, who represented the devil, "was a Liar from the beginning."

This *real* death, which is death to the Truth, is the only death to be dreaded. It is a state

of confusion in which we "call evil good, and good evil," because we are looking at two objects and cannot see either clearly. Eyes "must be single" to the truth. They, our first parents, *saw*—that is, *knew*—sin. Therefore, Truth was not clear to their vision (senses), and a state of insensibility to this Real or Eternal Good resulted, which is this first or *real* death.

The *first* resurrection must come after the *first* death. We have all sinned; therefore, all have died the first death, namely, death to the Truth. Hence was the necsssity for Christ's coming upon earth—the literal Truth—to show and give us a perfect pattern, so that we might grow like unto Him and become resurrected from this insensibility (death) to the Truth.

This *first* resurrection which comes after this *first* death is a state of sensibility or a condition of being alive or awakened to the Real or Eternal Good.

Now we know we cannot discern this Real Good, or Principle, or Essence, which represents God Himself, unless we have something of the same spirit that He has; "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

1 *Cor.* 2:11. The apostle goes on to say "Now we have received, not the spirit of the world, but the spirit which is of God."

"The *natural* man"—or animal growth—"receiveth not the things of the Spirit of God for they are foolishness"—because it works from principle, and is unseen—"unto him." "Neither can he know them because they are *spiritually* discerned," that is, by analogy, as in the parable of the lilies.

First, get the facts, which the senses gather, certain and sure, as "see indeed and perceive" that the lilies grow and are beautifully clothed; then Understanding, being a sensible conclusion, or judgment from sense alone, concludes God made the lilies, because it is not sensible to suppose anything else made them; this is simply the sensible conclusion. Understanding, however, goes no further than this. The analogy, which is a correct knowledge of the unseen, is that drawn from another faculty of the brain, namely, Reason, which is deductive in its workings, and says, by analogy, If God does thus and so to the lilies, how much more will He do to us who are of more account than the lilies.

This is a spiritual discernment, because it is a correct conclusion of the Unseen, or Spirit,

which is God. And this spiritual discernment *only* can come through a spiritual growth of brain, namely, that of Reason, a faculty which is in the *upper* part of the central portion of the forehead, and is said never to have been found in any animal.

If Death is a state of insensibility, Life must be a state of sensibility; that is plain. "This is life eternal that they might know Thee [*Knowing* means *perceiving* "the only true God," who is the Unseen or Spirit, which is the Essence or Principle], and Jesus Christ whom thou hast sent"—Jesus Christ representing the literal Truth. So we come back again to the point where we started,—that to have within us the *growth of brain* that knows the literal Truth—which represents Christ, as He was the literal Truth—and also to recognize the principle or Essence or Moving-spring of everything, and to be governed by it, which is the Unseen or Father, is Life Eternal.

We get eternal life in this world, and keep it after this body is destroyed; for the *second* death, death of the body, has no power over it. "Blessed and holy is he that hath part in the *first* Resurrection [showing clearly all do not]—over these the *second* death has no power." *Rev.* 20 : 6.

This shows that the second death, which is death of the body (animal life), has power over the body to destroy it, but not over the *real* or eternal life (spiritual life), which is within us, and is the awakening of our spiritual nature to the real good. It is a growth of brain, like unto the Father Himself; in other words, it is receiving a spirit like unto the Father's spirit, which is the Holy Spirit or Ghost.

What is this right growth of brain?

Christ, who was a perfect example of the literal and spiritual Truth, had "the spirit of knowledge and the spirit of wisdom"; and Job says "Wisdom is the fear of the Lord," which is found to be exactly opposite to the fear of man or the devil (*i. e.*, punishment), and He (Christ) also "had the spirit of Understanding." *Isa.* 11 : 2.

Coleridge and Lord Bacon have demonstrated Understanding to be "judgment according to sense," or a correct conclusion from literal facts, these facts gathered by our senses.

Coleridge and Bacon, from two different standpoints of reasoning,—Coleridge being a deductive Reasoner, or reasoning from beginnings to ends; and Bacon an inductive Reasoner, which means reasoning from means

to ends—both arrived at this same conclusion, which accords with the facts in nature and the Bible.

The Bible gives Understanding as subtility, or the serpent's wisdom—"the serpent was more subtle than any beast of the field which the Lord had made." *Gen.* 3 : 1.

The simple one is spoken of as being "void of Understanding." "I beheld among the simple ones, I discerned among the youths, a young man void of Understanding." *Prov.* 7 : 7.

If then he is "void of Understanding," and he gets it by getting subtility, Understanding therefore stands in the place of subtility. "To give subtility to the simple" (*Prov.* 1 : 4), etc., then, is to give Understanding, or worldly wisdom, which is subtility, to the simple one, who is rather void of it.

Now Christ "was quick of Understanding in the fear of the Lord," *Isa.* 11 : 3; that is, He was quick to draw a sensible conclusion, but it was always made subordinate to principle or Spirit. It was always drawn in reverence (fear) of the Unseen Principle, or Spirit of Truth, which represents God the Father.

Understanding is the worldly wisdom, and when it is secondary to principle it is then God-like in its tendencies. Christ said "Be

wise as serpents"—have Understanding; but do not use it for evil is comprehended, when He added, "but harmless as doves."

"Understanding in the fear of the Lord" is the good Understanding, but when it is in the fear of man it bringeth a snare and then works evil.

Understanding and Fear of the Lord, which is Wisdom or Reason, are both found in the forehead, in the upper portion, and Wisdom or Reason is never found in the aforesaid beasts, but is frequently found in mankind. Of course, the Brain for a right development, must be opposite to the wrong growth, namely, that in which we have found "the mark of the beast."

In the description of the false prophet in Revelation, he is said to have "two horns like a lamb." In this particular *only* is he like a lamb, or Christ, Who is represented by a lamb, because so meek.

Now these two horns are separated, in the upper part of the forehead, as we find them in nature on a literal lamb. These two horns on the forehead must be Understanding, *i. e.*, the worldly wisdom, because Christ had that, and it is sensible to suppose the false prophet had it also, or else he would not have been so smart or worldly-wise.

There are two prominences on the frontal bone which answer to this place of Understanding, as it is a known fact that people with this part of the brain largely developed are more worldly-wise than those without it.

These shining prominences are not difficult to distinguish by any one looking at the upper and outer portion of the forehead. They are situated on the frontal bone, and are called the frontal eminences.

Fear of the Lord, which is Wisdom or Reason, is also in the upper part of the forehead. It is situated upon the inner portion of the upper part of the forehead. Understanding is on the upper part of the outer portion.

When this upper and inner portion of the forehead, namely, Wisdom or Reason, is flat or undeveloped, and Understanding, the outer and upper portion, is largely developed, then there would be great worldly-wisdom, but *not* "in the fear of the Lord." We cannot, however, enlarge on the *right growth* here, as it deserves a separate treatise.

The development of brain located *directly* in the central portion of the forehead, namely, "mark of the beast" found in the forehead, is the part that relates to the world because it gives memory of the details of this world It

is the part of the brain in which we hold the details of business and everything that relates to details or memory of them.

It will be found to be the Mind, and Mind is the Memory. Then memory of details, or, in other words, "cares of this life," is here contained. This is the part, distinctively, of learning, where learning is all Memory, as it is in most of our schools and colleges.

It gives ability of Memory of details of every kind, and Calculation, which is principally drawn from the enumeration of an immense amount of details. This Memory, that is so overtaxed and overstrained in the growing children of the present day who attend our modern schools and colleges, and who go through a system of cramming, is the part that induces insanity and epilepsy when pushed to an enormous extent. For what is insanity but going over and over again some detail in the Mind that does not really exist, and is not corrected by outward observation of existing facts?

This part is largely developed by the Mind Readers; that is, their Minds are enormously active. All successful Mediums have it in excess. It gives the seer but not inseer, or prophet, who concludes from principle, Wis-

dom, or Reason, and not from details or calculation merely.

A seer judges from the enumeration of details, and from these comes to a calculation which is often so astounding in material matters that we are overwhelmed by it; and "all the world wonders after the beast," or are astonished at the signs and wonders done by those with this mark of Mammon upon them, such as the Mediums, Mind Readers, Astrologers, Magicians, Prognosticators, Fortune-tellers, etc., etc. All wonder, except those who have not received this mark upon their foreheads. These, who have the seal of Truth upon them, know the voice of Truth—which is Christ or His messenger—"And a stranger will they not follow, but will flee from him; for they know not the voice of strangers" (*St. John* 10 : 5)—that is, are not familiar with the voice of one who is a stranger to the Truth.

What does the width between the ears indicate? Selfishness and our animal nature, which is all right if it does not master our higher or better one of love, justice, and brotherly kindness. And it does master, if it has more brain than they; then ferocity and greed are so great that violence is the result.

The person who is simply earthy but not

violent has all the rest of the relative brain development like a beast, with this great width between the ears quite secondary; so violence is not the characteristic although covetousness is, which comes more from a desire for earthly show, vanity, and emptiness, than an inclination to destroy or kill.

But what about this other development in the coronal region, a prominence of brain on each side of the head, exactly in the place where Phrenologists have located the organ of Conscientiousness? they no doubt being deceived by its giving a certain regard for the outward law to its possessor. This part of the brain, however, does not give the inward law of the spirit, or principle that goes, not by or because of restraint *outwardly*, but from a higher law of justice, love, and mercy, which is not located in this region of the brain.

This development of brain located in the coronal region that we have just referred to is also largely developed in the horse, and when under control no animal is better or more easily managed, but when no outward restraint is over him none is more reckless.

This part of the brain, knows the *outward* law only, and nothing of the unseen or *inward* law of spirit or principle.

This especial region is found largely developed in ninety-nine per cent. of all criminals, although it, of itself, is not necessarily criminal.

When, however, the rest of the head is developed with an inclination in this direction, this part of the brain also largely developed would have a tendency to make the person worse, as it gives action or inward unrest. So if the rest of the head, from the development, prompted one to evil, this part would prompt one to *action* in evil; because it gives its possessor no rest or quiet, and the larger the brain development here the greater the inward unrest.

It is the practical part of the brain and is referred to as the "little horn" on the Head that "practised and prospered." *Dan.* 8:12. It prospers because prosperity comes largely from activity.

When this part of the brain is moderately developed it only makes its possessor practical because it gives action; but when it is greatly in excess, then there is no inward rest or quiet, although great outward composure may be the characteristic.

This observance of the outward law and inward restlessness no doubt accounts for so much being said in the book of Daniel against this "little horn;" for when it—this "little

horn" that gives "zeal without knowledge"—gets into the sanctuary, then outward ceremonies of religion are taken for the inward law of spirit or principle.

A great many inductive philosophers have written and tried to explain the "Mark of the beast." They have one and all concluded it means, from certain inductive reasoning, the Roman Church in particular, because it evidently refers to *outward* law, letter-law, or ceremony.

It does not necessarily mean *that* church or body any more than *all* churches and bodies, or any one who makes the mere outward form, ceremony, or law, the only gauge of justice and truth; because this is animal-like, as it refers to outward restraint only, and is diametrically opposite to Christ's teaching, who continually referred to the inward law of justice, mercy, and truth, which is the "righteous judgment."

This "little horn" is first spoken of in the book of Daniel as being on the head—that is, as the brain development of the Roman King, referring no doubt to the Roman law being made of such paramount importance instead of the law of Truth. In *Dan.* 8 : 23 we read, "A king of fierce countenance and understanding dark sentences shall stand up." "And his

power shall be mighty *but not by his own power*," etc. This power was the constitution of the Roman law, etc., that conquered all for a time. This power is referred to as coming *after* that of the Grecian, so necessarily it must mean the power of the Roman.

When one follows the inward law of the spirit, the outward law will be kept also, only the real or spiritual law will be made *first.* As Christ said, this (inward) law of judgment, mercy, and faith ought ye to have done and not to have left the other undone (the other meaning outward cleanliness, such as washing of hands, etc.); but, as to show the inward law of righteous judgment from love of Truth was the most important, he left his hands unwashed.

This coronal development of brain just referred to gives belief and outward composure, which comes largely from belief or self-confidence; for, of course, we are only self-confident when we have no self-distrust—that is, when we believe in ourselves.

When this part is developed with no counteracting good judgment, the person will be found to be self-conceited.

It is a curious fact that artists, when they wish to make a person look self-conceited, draw this part of the brain extravagantly large, with

scarcely any frontal development. This can only be accounted for by the fact that they usually follow nature pretty closely, and so, no doubt, they find this cranial development in such individuals.

This part of the brain gives self-confidence and belief; but if one does not know the truth, from the right growth of the rest of the brain, it gives belief in the untruth or lie. Hence, it is the principal agent in lying or believing a lie.

It gives activity, practicalness, ability for routine work of all kinds, is the main element in hand-work, and is therefore the mark of the beast (by analogy) found *in the Hand*, and as the right hand represents strength, it is spoken of as "in their right hand." *Rev.* 13:16.

As it is the principal part of the brain that gives self-confidence, it therefore is the element in a person apt in selling. In fact, one can *neither buy nor sell*, to much advantage to himself—without either this "mark [of the beast] in their right hand or" the one "in their forehead" (*Rev.* 13 : 17) largely developed—the one in the forehead giving calculation.

So we see these two portions of the brain refer to our worldly advancement. They are developed to some extent in every one, "*for it*

is the number [*or mark*] *of a man*" (*Rev.* 13:18); but only when either of these two parts of the brain becomes entirely leading do we have this distinctive mark of worldliness, letter, or literal things, becoming *first* with us.

The part of the brain referred to, as in the coronal region, is no doubt what the apostle meant when he said "that no man is justified by the [outward] law in the sight of God" (*Gal.* 3:11); inward law of principle, or spirit, being so much higher than mere law of man—letter, or literal law.

Those that walk entirely by this outward law frequently commit sin secretly, because no eye but God's sees them, and this part of the brain gives no fear (reverence) of God. If they keep the outward law pretty thoroughly, such people often consider themselves very good sort of persons—in fact, frequently make a great profession of religion or *show* goodness, because this part of the brain is largely the element in show and outward ceremony.

What does "*six hundred, threescore, six*," mean? (*Rev.* 13:18) calling this the number of the beast and also saying, "Let him that hath understanding count the number," that is, *this* number, which signifies let him that hath the brain, that gives judgment from sensible

things,—in other words Understanding—enumerate or put together the certain marks or facts in nature, which facts or marks are the amount of brain that gives this certain result or number.

These facts are necessary for this result or answer, and will, when enumerated, be *counted* and the number known.

"Six hundred" will be found to represent earth or animal nature, predominating in the person in whom it is contained, as it represents the number of the beast or animal. So does "threescore" [sixty] and also "six," represent different degrees of earthiness, but all meaning earthy nature in excess.

It says in the book of Daniel (9: 24), "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins," etc. This refers to Jerusalem, which is called the "holy city," and, spiritually, is the abiding place within us of the Truth which represents Christ. This number, "seventy," will then be found to refer to an event more than to time itself, as sin was not made an end of in this world after Jesus Christ came, and is not *now*, only in the hearts of those who have the Truth within them. This "seventy," being likened to Christ's kingdom,

or *first* Resurrection, it represents a spiritual growth of brain, and refers to an *event* more than to a certain amount of time, and is placed or fixed on a literal *event* so as to make the analogy plain; being historically the time that Jesus Christ came personally upon earth, it is therefore likened to the truth developed literally within us from a spiritual growth of brain.

Again, it says in the twenty-seventh verse of the same chapter, "He"—the Messiah or Christ—"shall confirm the covenant with many for one week [one week or seven days] and in the midst of the week"—six days—"the overspreading of abomination, shall make desolate," etc. This again refers to an event, as Jesus Christ was crucified on the sixth day, also sixth hour, represented by "the midst of the week," or six days, "when abomination is overspread," etc.,—that is, when Christ, Who is represented by the Truth, shall be dead within us. "But He shall confirm the covenant with many for one week"—that is, likened to seven days or one week—at the end of one week or seven days; seven representing the *Holy number*, or after Truth is developed in one's brain, which is likened to the *event* of Christ's literally rising from the dead.

Here seventy and seven are spoken of as representing the Holy number, or our spiritual nature.

Then seven, seventy, and seven hundred represent different degrees of spiritual growth. This is the metaphorical way of putting it, or parable; it is not the real, but represents the real.

It is placed on numbers or events so as to present a certain quantity. It represents a certain amount of brain development.

If "six hundred," the extreme of worldliness, be added to seven hundred—"six hundred" representing our earthy nature, hence, beast or animal, and seven hundred representing our spiritual growth—they equal thirteen hundred, the *first* Resurrection; or there has been added to our earthy nature *more* of the spiritual growth of brain than animal. The spiritual part, therefore, is *leading* in us, and, consequently, we have become alive to the Truth—have laid hold on eternal life—and are resurrected from the dead, which we have found to be the *first* resurrection.

It says "I will give unto My two witnesses that they may prophesy a thousand two hundred threescore days, clothed in sackcloth" (*Rev.* 11 : 3). These two witnesses were Christ

and John the Baptist. Sackcloth represents tribulation, or persecution which gives tribulation. This time that they prophesied is spoken of in many other places as a "time, times and a half." A "time" is found to be a year, as it represents all the seasons. So "times" would be two years—at least more than one year (and we have no right to *suppose* anything, so we say two because it is more than one)—and "a half" time is half a year. There are three hundred and sixty days in one Biblical year; this multiplied by three and a half years equals a thousand two hundred and sixty days, or the time Christ ministered upon earth; as His ministry is found by all authorities to extend over a period of about three and a half years.

Now we read of the Devil, who is represented by the Lie, "and power was given him to continue forty-two months" (*Rev.* 13 : 5). These forty-two months multiplied by the time in one month—thirty days in one Biblical month—equals a thousand two hundred and sixty days, or "one thousand two hundred threescore days."

This is the time of the beast, for Christ said "this is your hour [or time] and the power of darkness" (*St. Luke* 22 : 53). And again, He said to Pilate "Thou couldst have no

power against Me, except it were given thee from above" (*St. John* 19 : 11).

This, then, represents the power of the earth or animal, Letter or Lie, which means the Devil, over the Truth or Christ, which was literally one thousand two hundred and sixty days; or, more properly speaking, at the *end* of one thousand two hundred and sixty days.

Take one thousand two hundred and sixty days, the time of all Letter, Lie, or earth, over the Truth to crucify it, and add to it the time to the Ascension—namely, forty days (ascension representing the Arising or getting above earth)—this equals again one thousand three hundred days, the *first* resurrection, or spiritual growth added to the animal.

In *Daniel* 12 : 11, it says "And from the time the daily [or "continual" as the new version calls it] shall be taken away and the abomination that maketh desolate set up, a thousand, two hundred and ninety days."[1]

What is this "*abomination* that maketh desolate"? It will be found by parallel scripture verses to be the Lie; it represents uncertainty in our words—confusion of tongue or Babylon. Now turn to *Revelation* 17 : 5, and it will be

[1] We must leave out all italics in the Bible if we want to get the *true* meaning, as they are interpolators and entirely unnecessary.

found there that Babylon is called "*the mother of abominations of the earth*"—"Lying lips, *abomination* to the Lord" (*Prov.* 12 : 22)—"A false balance, *abomination* to the Lord" (*Prov.* 11 : 1).

Abomination, then, is in God's eyes a lie, or lying lips—confusion of tongue, or Babylon—and the "wine of Babylon" is also the lie, or letter, the earthy nature within us which is mentally so intoxicating, as from it come honors and worldly advantages of all kinds.

How does the abomination (lies) *make desolate?* By the lie turning on us. For instance, one lie that is commonly taught is to strive for honor, fame, good reputation, praise of men, etc., and not for justice, mercy, and truth, which is righteous judgment in God's eyes.

Now, if this lie, to which we have just referred, be trusted in and followed, it will make desolate its possessor; for any sudden reverse of fortune will utterly prostrate such an one—"make desolate" is the true wording. Hence, suicides and self-destruction of various kinds, insanity, etc., follow in its train.

So Christ told His disciples "when ye therefore see the abomination that maketh desolate"—that is, the lie—"spoken of by Daniel the Prophet, stand in the holy place" (*St. Matthew*

24:15)—in the *Church*, school, and state, etc., —among the teachers who ought to know better—"when ye see Jerusalem compassed with armies," etc. (the word Jerusalem signifies *rest*, and Jerusalem is often compared to our spiritual growth) when it is so surrounded by false teachers (liars or abomination that maketh desolate) "then flee into the mountains"—that is, get *above* the earthiness which surrounds you—Judea representing the plain or same earthiness as others. Get up into the spiritual part or higher nature and principle, likened to mountains, and follow it—this higher part or principle—or you will be taken by the enemy that surrounds Jerusalem—your spiritual growth of brain; that is, you will learn the lies too, and follow them as all the rest of the world are doing. "Let him which is on the housetop"—he who is guided by the upper part of his head or spiritual growth, as house of the head—"not come down" to the level of earth or animal nature, "to take anything out of his house," etc., which means do not try to hold on to some of the mammon or lie by sacrificing the truth for it.

"Neither let him which is in the field"—he who is working for the true meat which does not perish, namely, certain and sure words, *i. e*,

Truth—"return back to take his clothes"—clothes meaning earthly coverings, and returning signifying going back again to mammon, or giving up the true work for some earthly advantage or covering.

"And woe unto them with child" means woe unto them who have not yet brought forth the Truth, as yet have not developed any spiritual growth of brain—woe unto these in the time of trial, when they must choose between God and mammon, the hour of tribulation that cometh on us all to try us. Such are liable to fall, because they have not experienced the new birth, or Christ come to light in their mental growth. Christ said "Marvel not that I said unto thee, Ye must be born again" (*St. John* 3: 7), which means the new birth must take place,—namely, birth of the Truth. The Truth must be brought forth which is *literally developed* in the brain.

"But pray ye that your flight be not in the winter" means at a time of dearth; soul or senses not fed by facts, or you may starve from want of the bread of life, which is sure words —no lies. Christ is the true bread—that is, the literal and spiritual Truth—and whatever represents Him in this world is this bread or real food.

If one's flight from earthiness is in winter—a time of dearth mentally—then one has a terrible struggle, because such have left behind the pleasures of sin and have not enough bread of life (*i. e.*, Truth) to sustain them.

This struggle, or time of trial, is the great tribulation spoken of in the 21st verse of the same chapter. It is the great trial of flesh when we must choose between God and mammon, as before mentioned. There shall come to all, these terrible temptations of the lie, and such temptations "were not since the beginning of the world"—the world to us—"no nor ever shall be again"—to us, meaning if we overcome them.

This *overcoming* the beast, devil, or lie, which is the animal nature, is referred to in the first few chapters of the book of Revelation as being very important and very difficult to do, but when done the reward is great. *Rev.* 2:7—"To him that *overcometh* will I give to eat of the *tree of life* which is in the midst of the paradise of God." This tree of life means life eternal, or *first* resurrection. "And except those days should be shortened"—that is, days of temptation—"there should no flesh be saved"—saved from falling, from being tempted. But the apostle says "God will not

suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape"—1. *Cor.* 10:13. This way of escape is the fleeing from it—the earthiness or plain of earth, namely, Judea—into the mountains, or spiritual growth of brain. "But for the elect's sake those days shall be shortened." Who are the elect? All who respond to the call of Truth. "Many"—that is, all are called —"but few chosen"—that is, elected; because most will not come. One "must try a yoke of oxen," another "has bought a field," another "has married a wife," etc., etc. These are all shown forth in the parable in which every kind was invited—that is, all heads, all developments—but few respond to the call of Truth and make the feast of Truth, or Marriage Supper of the Lamb, *first* with them. The cares of this life, though many and lawful—not necessarily unlawful cares, for those shown forth in the parable were perfectly necessary—nevertheless must not be made *first in importance.*

These—that is, these *lawful* cares of life—choke the good seed or germ of Truth, and so one becomes dead to literal and spiritual Truth, which represents Christ, as He was and is represented by the Son of Man as well as the Son

of God. He had united within Him the Spirit of God and also the weaknesses of our animal nature—was tempted in all points like we are, but without sin. Therefore, as He never knew sin, He never died the *first* death—death to the Truth—but was a perfect example of literal and spiritual Truth.

Seed is the Word or Way of God; Word and Way, as we have found, are the same.

Every fact in Nature—God's Works or Ways—teaches us of God. And from these facts, such as the lilies, trees, brooks, fields, rocks, mountains, wheat, mustard-seed—even animals, such as the sheep, the bear, the lion, the leopard, but most of all from man, God's greatest work—we learn of Him, the Maker.

This is knowing, or knowledge of God,—namely, the Truth; and this knowledge of God is spoken of as being *more acceptable unto Him than burnt offerings or sacrifice* (*Hos.* 6 : 6).

The apostle Paul says those who are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God," etc. (*Rom.* 1 : 29), are those that "did not like to retain God in knowledge." So the apostle goes on to say because of this—no knowledge of God

—"God gave them over to a mind void of judgment"—that is, of righteous judgment.

We come then to see what is meant in *Isa.* 33 : 6, where it says, "Wisdom"—which we have found to be reverence (fear) of the spirit, or principle of the unseen Truth, namely God —"and Knowledge"—which is the correct reception of facts from Nature, God's works, —"shall be the stability of thy times;"—that is, these are something upon which to rely and depend, for one is knowledge of the *Seen*, or the literal Truth, and the other is knowledge of the *Unseen*, or the spiritual Truth, and together they represent Christ, Who was both the literal and spiritual Truth. When we have received Him, we have become resurrected from the dead and have passed from death unto life.

"And the Spirit"—the *unseen* Truth or God—"and the bride"—the *seen* Truth or fact in nature—"say, Come. And let him that heareth"—the words of Truth—"say, Come. And let him that is athirst"—that is unrefreshed by not knowing literal and spiritual Truth—"come. And whosoever will"—give the lie in exchange for the Truth—"let him take the water of life (eternal life) freely"—*Rev.* 22 : 17.

"And from the time the *daily*" (or "*continual*") "shall be taken away and the abomination that maketh desolate set up, a thousand two hundred and ninety days"—*Dan.* 12 : 11.

Now what is this "*daily*" or "*continual*"?

Let us find the true meaning of this "*daily*" by parallel scripture verses. *Psal.* 56 : 1 reads "Be merciful unto me, O God: for man would swallow me up; he fighting *daily* oppresseth me." Again, in the same chapter, second verse, we find "Mine enemies" (earthy ones) "would *daily* swallow me up."

Psal. 88 : 17—"They"—the earthy ones—"came around me *daily* like water."

Psal. 74 : 22—"Arise, O God, plead thine own cause; remember how the foolish man reproacheth Thee *daily*." *Jer.* 20 : 7—"I am in derision *daily*, everyone mocketh me."

Again, in *Luke* 9 : 23, we have "If any will come after me, let him deny himself, and take up his cross *daily* and follow me." *Cross*, of course, means something against or opposite to himself or his animal nature, which is the natural man, and he must follow the Truth which represents Christ literally and spiritually. Again, in 1 *Cor.* 15 : 31, Paul said "I"—that is, as he was naturally, animal or earthy—"die *daily*."

In all of these verses will be noticed one remarkable fact, namely, that of the *daily fighting* of the Lie, outwardly and inwardly, against the follower of Christ. This is shown to be the constant experience of one that follows Christ. Christ said "If they" (the liars) "have persecuted Me, they will also persecute you" (*St. John* 15 : 20). We know they did persecute Christ, so we too may expect persecution. "The disciple is not above his Master: but everyone that is perfect shall be as his Master"—*St. Luke* 6 : 40.

This "*daily*" is the fighting, then, that all Christian followers must expect, and the daily tribulation that arises "because of the abomination" or lies.

Christ said "the Prince of this world cometh and hath no part in Me." He hath no part in the literal and spiritual Truth which represents Christ. So if he is prince here—that is, the devil or lie who is called the father of liars, and his followers those that love the lie, or those that have this earthy nature largest—then those who do not follow this Prince of Darkness will continually be fought against; for this power is contending against them, as it naturally would if they are followers of One who is opposed to it.

Then this "daily" will be found to be the daily fighting or daily tribulation that arises from opposition to the Lie or Liars.

So the apostle Paul said, "We glory in tribulation" (*Rom.* 5:3). Why did they glory in it? Not because it was pleasant, for Paul himself declared it to be "*grievous*"; but they gloried in it because it was a mark or sign of a Christian follower.

"Blessed are ye if ye are persecuted for *My* sake," said Christ. That does not mean blessed are ye because of persecution, merely, but blessed are ye if ye are persecuted because ye know and are following the literal and spiritual Truth—the literal Truth being represented by every fact in nature, *i. e.*, God's works, and the spiritual Truth, the correct analogy or conclusion of the Unseen or Father.

Again, Christ said "In this world ye shall have tribulation," which evidently refers to this "daily" or "continual" fighting.

Why is this tribulation *necessary?* Because Christ's "kingdom is not of this world"—this world meaning people with the earthy nature leading in their brains—they, these earthy ones, do not know Him, they do not recognize the literal and spiritual Truth which

represents Christ; and as they have persecuted Him, because they did not know Him, they —these earthy ones—will also persecute others who are like Him.

"If ye were of the world, the world would love its own"—would not oppose you, and your "daily" fighting and tribulation would "be taken away."

So we see that tribulation, or this "daily" fighting by the liars, lying lips, or those with the animal nature leading, is against the host of heaven or those with this spiritual growth which heaven represents, as it is Christ's Kingdom within—*Dan.* 8 : 10. "And it"—the little horn—"cast down of the host and of the stars to the ground, and stamped upon them."

In *Daniel* 12 : 6, "The man clothed in linen" is asked by the other one—one on each side of the bank of the river—"How long the end of these wonders?" [namely "the daily" fighting, "vision" of it and "host of heaven to be trodden under foot," these *wonders* being defined in *Daniel* 8 : 13]. *Daniel* 12 : 7 —"And I" (Daniel) "heard the man clothed in linen which upon the waters of the river, when he held up his right hand and his left unto heaven, and sware by Him that liveth

forever"—thus indicating its importance—"that" (wonder)—namely the "*daily*" (fighting) against the host of heaven "for a time, times and a half," or in other words a thousand two hundred and sixty days.

"And when he"—that is the Devil, or his "daily" fighting or buffetings—"shall have accomplished to scatter the power of the holy people, all these" buffetings, or opposition, or in other words this "daily" fighting, "*shall be finished*"—*Daniel* 12:7.

It is finished after a time, times and a half—namely, one thousand two hundred and sixty days—in the lives of those given over to mammon; because at the *end* of one thousand two hundred and sixty days represents the person with the earthy development of brain *predominating*. Then the world—the Prince of this world or Liar—will love its own and if the power of the Truth has disappeared within one, what more is there left to fight? The person of the one that had formerly been against the Lie or Lies is won over and now serves mammon, is here protrayed. In other words, such an one has developed most largely the earthy or animal nature in the brain, which is equivalent to one thousand two hundred and sixty days, or power of the beast or

animal nature over the Truth; analogous to the power of the Liars over Jesus Christ as this was literally at the *end* of one thousand two hundred and sixty days. The person who has come to the end of one thousand two hundred and sixty days, or has his animal nature leading, now follows the Lie or Mammon, instead of the Truth or God. Of course, there is now no more of this daily fighting or tribulation. It, the "daily" fighting, is then "taken away."

"And from the time the daily" (fighting) "shall be taken away, and the abomination" (Lies) "that maketh desolate set up, a thousand two hundred and ninety days"—*Daniel* 12 : 11.

Then the abomination that maketh desolate —which we have found to be "lying lips" or lies—was set up, or placed, before the *daily* (fighting) began, which, of a necessity, had to be in existence before it instituted the "daily" fighting against the host of Heaven.

"A thousand two hundred and ninety days" then represent the time the abomination was set up, or *placed*, which was, therefore, thirty days before the *daily* one—the daily one being one thousand two hundred and sixty days. Thirty days represent one biblical month; so

the monthly abomination, or one of longer intervals, came before the daily one was instituted.

"Blessed he that waiteth, and cometh to the thousand three hundred and five and thirty days"—*Dan.* 12 : 12; that is, from the time, the abomination is set up ("the thousand three hundred and ninety days") to the ascension, forty-five days longer, which include the forty days till the ascension and five days previous, which five days include the midst of the week, when is "the overspreading of abomination" that maketh desolate. These forty-five days added to "a thousand three hundred and ninety days" equal "the thousand three hundred and five and thirty days," which is called the "blessed" time, as it is again equivalent to the *first* resurrection, representing the ascension of Christ. That is, "blessed is he" that gets beyond letter, literal things *only*, into the spiritual growth or principle, which, as we have said before, is equivalent to the new birth, "born again"—Christ ascended or arisen within one—analogous to "the thousand three hundred and five and thirty days"—*Dan.* 12 : 12.

The "daily" fighting or tribulation is taken away at the *end* of time, times and a half, as it

was at the *end* of time, times and a half—namely one thousand two hundred and sixty days, Jesus Christ was literally crucified, which is analogous to the Truth's being fully dead within. It is likened to Christ's being crucified afresh in one's heart—that is, such an one kills by choice of evil all the spiritual or Godlike tendencies within, and the apostle says, "They crucify to themselves the Son of God afresh"—*Heb.* 6 : 6.

These, then, of course, have their "daily" tribulation or cross "taken away." And Job says "Wherefore do the wicked live, become old, yea mighty in power."

"Their seed is established in their sight and their offspring before their eyes."

"Their houses safe from fear, neither the rod of God upon them," etc.

"Their eyes stand out with fatness, they have more than heart" (imagination) "could wish." Therefore they say unto God, "Depart from us; for we desire not the knowledge of Thy ways."

"They are corrupt and speak wickedly oppression: they speak loftily"—*Psalm* 73 : 8—that is, roar as a lion. He,—the beast, or one beast-like—"his mouth as the mouth of a lion"—*Rev.* 13 : 2. Such roar or make a loud

noise—brag or let themselves be heard—"are wise in their own eyes," etc.

"They set their mouth against the heavens"—that is, again the "daily" abomination or lies "against the host of heaven," or those spiritually minded. "And their tongue walketh"—which means does not hurry but steadily works and is equivalent to the devil or Lie ("lying lips") "through the earth"—*Psalm* 73 : 9.

And they say "Is there knowledge in the Most High?"—*Psalm* 73 : 11. It seems so improbable from their standpoint—they have so little spiritual discernment. "Behold, these the ungodly, who prosper in the world; they increase in riches."—*Psalm* 73 : 12.

This shows clearly those who have become Mammonists, those who have their animal nature largest and follow or make it *first.* Such people may be often heard saying "*business is everything*"—this too referring to mere money-getting; and all the time *pretending* to make Christ, or Meat that does not perish,—namely, Truth—*first.* Christ distinctly taught "Do not labor for the meat that perisheth,"—that is, temporal necessities, *first* of all—"but labor for the true meat,"—eternal life or right

growth of brain, which is all comprehended in the sentence *literal and spiritual Truth.*

These mammonists then who have the animal nature leading are those who have the "mark of the beast in their hand, or in their forehead," and "practice and prosper" from greed of gain.

So the Psalmist says "I was envious at the foolish"—one that had no fear of God—"I saw the prosperity of the wicked"—*Psalm* 73 : 3. "For no bands in their death, but their strength fat"—not "firm," but "fat"—which the Hebrew gives in the margin and is correct, because it corresponds with the meaning elsewhere—"fat of earth" is the real meaning, or earthly treasure.

"They are not in trouble as other men;" these others referring to those who are still opposed by lying lips and who have not their "daily" [tribulation] "taken away."

The wicked who have come to the *end* of time, times and a half,—namely, one thousand two hundred and sixty days, or the time which is equivalent to all Letter, Lie or earth, [the Truth being dead within them] have their "daily"—fighting or tribulation—"taken away."

And the Psalmist goes on to say—

"Neither are they plagued like men" who

have this daily fighting, cross or tribulation "Therefore, pride compasseth them about as a chain." This pride is what Moses referred to when he said (*Deut.* 8 : 12), "Lest when thou hast eaten and art full, and hast built goodly houses and dwelt, etc., then thy heart be lifted up and thou forget the Lord thy God . . . and thou say in thine heart, My power and the might of my hand hath gotten me this wealth."

The Psalmist says—

"Verily I have cleansed my heart,"—that is, kept his imagination pure—"in vain"—as far as *outward* reward came—"and washed my hands in innocency"—*Psalm* 73 : 13.

"For *all the day long*"—notice again the daily fighting—"have I been plagued."

And he says he did not know why it was so until he "went into the sanctuary of the Lord," or until by analogy or spiritual discernment he came to know why it was thus permitted. Then he found out it was because this was their "time or power of darkness"—that is, of the liars or devil.

And "the devil must be loosed a little season"—*Rev.* 20 : 3, which season *Rev.* 13 : 5 gives as forty-two months—"and power was given unto him to continue forty-two months;"

this is equivalent, as we have found, to one thousand two hundred and sixty days, which time represents the devil or lie, Letter, or earthy nature, leading in one, likened to the devil; being "loosed" because he is not chained by the power of truth, therefore if he is not chained, he is of course at liberty.

And in the 22d verse of the 73d Psalm the Psalmist adds "So foolish I, and ignorant," which means he was foolish to envy them,—"I was a beast before Thee"—meaning he was going by Letter or literal things *only* and therefore was *like a beast or animal in so doing* before God, Principle, or Truth.

So we come to see it is a dangerous condition to have this "daily" fighting or tribulation removed or "taken away," because the world is full of wickedness, and this "daily" fighting or tribulation, which arises "because of the abomination" or lies, is an indication that one is on the side of Christ.

Again we have a proof of this in Revelation, where those who have gotten the victory over the beast are spoken of—that is, those who have kept it secondary to the spiritual growth —"These are they which came out of *great tribulation*," *Rev.* 7 : 14,—not these are they who have *some* of them came out of great

tribulation, but it evidently refers to *all*, proving Christ's words to be true when he said "In the world ye *shall*"—not *may*—"have tribulation," but "in me, peace"—*St. John* 16:33. This means His followers shall have peace in the literal and spiritual Truth which represents Christ. And this is "the peace which passeth all understanding" (*Phil.* 4:7), because it must come from a more spiritual faculty.

Not that having money or earthly treasure is an indication of a sinner—not at all—but where the brain has grown so that money or earthly treasure is *first* with one, then one will have become a Mammonist.

"The Lord looketh at the Heart"—that is, at the imagination—for whatever is there set up to be *first* will be the true God of the wishes or aim of the life of the individual. If it is the Truth, both literal and spiritual, then the true God, or Father, is the God of such an one; but if it is mammon, even legitimate necessities, then that has become the God, and may be likened to a golden image; for first it is gotten in the imagination or Heart. So the Lord says "My son, give Me thy heart,"—that is, have it —the imagination—fixed on literal and spiritual Truth; facts in nature being the literal

truth, and the correct conclusion or analogy of the unseen Truth representing the spiritual.

We have found that "*six hundred*" represents our animal nature, or death to the Truth, which begins with sin; and we all sin as soon as we know sin,—that is, when we come to years of choice of good or evil, which occurs when we are very young and as soon as we are responsible for this choice of evil or knowing [for it would not be sin except we had the opportunity of good or choice of good at the same time]. And *seven* hundred represents our spiritual growth, or choice of good, and both added together, the *first* resurrection,—namely, one thousand three hundred days. After this, Christ's kingdom is set up within us, and we reign with Him a thousand years (*Rev.* 20 : 4)—"and they lived and reigned with Christ a thousand years"—which is equivalent to one day or a thousand days—all the same with God. "Be not ignorant of this one thing, that one day with the Lord as a thousand years, and a thousand years as one day"—*2 Peter* 3 : 8. This thousand years is the *first* resurrection —see *Rev.* 20 : 5; for it says "This"—thousand years—"the *first* resurrection."

It says in *Rev.* 20 : 2, "The Devil *is bound a thousand years.*" This thousand years sig-

nifies the same as the other thousand,—the time that the saints reign with Christ, for it represents the time that the Devil or Lie—as he is called the father of Liars—is chained or bound within us,—the time that he is kept within bounds by the chain of Truth, or Christ, ruling; and this keeps the Devil, Lie, or Letter, which represents our literal or animal nature, under bonds or chains; that is, it is not the largest part of our brain and so does not rule. This is again referred to in *Ezekiel* 7 : 23—"Make a chain, for the land is full of bloody crimes;" which means a chain of Truth, to keep under or within bounds the violent or animal nature, earthy, literal, Letter, or Lie, which represents the Devil.

This one thousand years or days (a prophetical day being likened to a year), then, represents the time we reign with Christ, or He really reigns with us or in us; which means any quantity of time we live upon earth after the truth is developed within the brain.

Rev. 20 : 5—"But the rest of the dead"—the rest of those dead to the Truth, which all are until they partake of this *first* resurrection —"lived not until the thousand years were finished;" or, in other words, until the *second* resurrection, after the second death, death of

body—when the Truth shall be *revealed* to all.

How do we know it shall be revealed to all? *Rev.* 1:7— "Behold, He"—Christ—"cometh with the clouds,"—clouds meaning darkening of earthly objects, as literal death—"and every eye shall see Him, and they which pierced Him;" that means those who have crucified Christ literally, and also those who have put to death their spiritual growth of brain, which represents the Truth, or Christ, within. "And all kindreds of the earth shall wail because of Him"—kindreds of the earth meaning those allied to earth or having the earthy nature leading; they shall wail because they had not known Him before, because they had not been partakers of the *first* resurrection, as the 6th verse of the 20th chapter goes on to say "Blessed and holy he that hath part in the *first* resurrection; on such the second death hath no power," etc.

Then we add the thousand years or days, which represents the time we live on earth after this *resurrection* from the real death, namely, death to the Truth, to one thousand three hundred days, the *first* resurrection, and it equals "two thousand three hundred days," the *second* resurrection. This "two thousand

three hundred days" is spoken of in *Dan.* 8:14, as the *last end*, when the Truth, or spiritual growth, shall "be justified." It says in the 19th verse of the same chapter, "I will make thee (Daniel) know what shall be in the *last end* of the indignation; for at the time appointed the end,"—that is, *last end.*

The "six hundred" which represents our animal nature, the seven hundred which represents our spiritual growth, added together equal one thousand three hundred, the first resurrection. And then the one thousand years or days, which is equivalent to one day, added to the one thousand three hundred days equal "the two thousand and three hundred days," or *second* resurrection; this "two thousand three hundred days" corresponding to the *last end*, because it comprehends all the numbers that go to make up our literal life, each number representing an event in the literal life.

This "two thousand three hundred days," then, represents the *second* resurrection *after* the *second* death. As the *second* death is death of the body, the *second* resurrection is a new body or heavenly body.

Whatever may come to us in the next world, there is one thing very clear, and that is there will be no more contention with sin or the lie,

letter, or literal things, which is our animal nature, because "the last enemy destroyed is Death" (1 *Cor.* 15 : 26), and with it—death of our animal or earthy body—we have left behind all enemies; because Christ's kingdom there reigns, and if we have already had that kingdom set up within us, we shall be able to enter into it as a natural participant. It will not only be *within* us but all around us. As "nothing unclean or impure shall ever enter," we shall not have to contend with the buffetings of sin there, as we do here in this present world. For Christ said "My kingdom is not of this world"—that is, is not so outwardly; "But the kingdom of heaven is within you"—meaning it is in the spiritual growth of your brain.

Now we know if all people had this spiritual growth of brain, then Christ's kingdom would be set up *outwardly* as well as *inwardly*.

We do not have to wait to die to get into Christ's kingdom. It is already gotten here in this world, by getting the Truth, which is *Resurrection* from the dead, and this cannot occur without a right growth of brain. And if the spirit of a man is grown like unto the Father's spirit (which is a reception of the Holy Spirit, or Ghost), then one will have

received Christ, Who is represented by the Truth; and one is then clothed with the white raiment of the saints—white meaning purity, or pure from sin, and saints meaning sanctified, as He, Christ, said "Now are ye clean, now are ye *sanctified.*" By what? "*By the word* I have spoken unto you." Why did he say "by the word"? Because it was a sure thing, no lie, and something by which to form a judgment when thoroughly understood. Therefore, if followed, we shall not make a mistake. Mistake, how? By calling "evil good, and good evil," which is an untruth, because it is not so; and anything that is *not so* is a lie, and that is sin.

Now when a person has this spiritual growth set up within—this, then, as was said before, being the *first* Resurrection—such an one is clothed with the white linen robe of the saints; not, of course, a literal robe, but the clothing of righteousness which is analogous to it. It is the metaphor again placed on literal things, so that we may understand the unseen.

Revelation goes on to say "this robe is the righteousness of the saints;" showing clearly just what it is. This is again referred to in the parable where the guest came without a wedding garment and was not allowed to enter

in with the other guests to the wedding feast. He had to get his robe on *before* he came,—that is, this clothing of righteousness or new growth of brain—otherwise he could not enter the wedding feast.

This wedding feast does not mean after death of this literal body, but it means now, in this present world. The feast is clearly explained by Christ as being a receiving of the true bread,—bread of life which He Himself represented,—that is, both literal and spiritual Truth—a spiritual growth of brain added to the literal, the spiritual growth exceeding the literal or animal part. "This is the true bread"—or feeding—"that came down from heaven, and is meat indeed, and drink indeed." It represents the *first* Resurrection, as from it —this spiritual growth—we get *eternal life.*

Why is it called a wedding? Because it is a uniting of the spiritual growth—Christ, or Truth, Who represents the Bridegroom, or Father Spirit—to the literal person of the Truth-follower, called the bride, because still clothed with flesh or mother earth.

This is again referred to in Revelation as "the marriage supper of the Lamb."

"Blessed are they that are bidden"—that is, that *come*—for all are invited "to this mar-

riage supper of the Lamb." And "he that *cometh* unto me," said Christ, "I will in no wise cast out." Cast out where? "Into outer darkness"—as Christ represents the Light. But a free choice is given to all, and "Men loved darkness rather than Light because their deeds were evil"—*St. John* 3 : 19.

The Bride is also called the New Jerusalem, or Holy City, because it is the sanctuary or abiding place within us of the Holy Spirit; and this New Jerusalem is the inward condition of the Truth-follower "come down out of heaven," which means upon earth,—God's spirit, or the Holy Spirit or Ghost, which is receiving a spirit like unto His Spirit. "For the first heaven and earth were passed away" —*Rev.* 21 : 1; that is, the old condition of earthy things, or animal nature ruling, has passed away within us.

This must be *before* the second Death—death of body—as the third verse says "Behold the tabernacle of God with men,"—that is, in them. And, again, Christ said "If a man love Me"—the Truth literally and spiritually which represents Christ—"he will keep my words;" —that is, do His will, or, in other words, be governed by this righteous judgment—"and My Father will love him, and we"—that is,

both literal and spiritual Truth—"will come unto him, and make our abode with him"—*St. John* 14 : 23. This shows a uniting of the spiritual nature, before death of the literal body.

How long the "daily, etc."?—*Dan.* 8 : 13. The answer is found in the next verse, "Unto two thousand and three hundred days; then shall the sanctuary"—your real self, or eternal life, which is the spiritual growth—"be justified."

We have found that the daily fighting, or tribulation, is "taken away" at the end of one thousand two hundred and sixty days [equivalent to the Truth being fully dead within] in the lives of those given over to Mammon. But it extends "unto two thousand and three hundred days," or, in other words, unto the *second* resurrection, which means throughout the literal lives of the followers of Christ. As when the question was put—*Dan.* 8 : 13—"How long the vision (that means the sight of it) the daily (fighting or tribulation) and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" The answer was distinctly "Unto two thousand and three hundred days,"—that is, until the *second* resurrection. "Then," and then only, "shall the

sanctuary—God's place in the hearts of His followers, which is the spiritual house of the Head or brain (as Paul said 'not made with hands')—be justified."

One cannot make mammon *first*, long, without developing the mark of the beast, or animal, upon his brain. These two developments before referred to, as the mark of the beast, or animal, in the forehead and right hand, are the parts of the brain that relate *entirely* to one's advancement in worldly matters. When these are secondary, or servants to the higher nature of justice and truth, from inward principle or spiritual lead, they are then rightly directed; but when these parts that relate entirely to mammon become leading, as we have found them to be in the leopard, lion, and bear, then such an one has become a Mammonist.

This mark will be found upon some of the most noted persons engaged in religious (?) works. The language to such by the prophet Isaiah is "Shake thyself from the dust"—dust meaning earth—"arise"—which is the *fleeing into the mountains* or spiritual growth—"sit down,"—meaning be quiet, and use your senses, and so come to a true knowledge of God through His works.

For the Truth has this seal,—"the Lord knoweth them that are His"—2 *Timothy* 2 : 19. And when ye have received the spirit of God, —that is, a spirit like unto the Father's Spirit, which is the Holy Spirit or Ghost— "then shall ye return" (unto the *true* God) "and *discern* between the righteous and the wicked, between him that serveth God and him that serveth Him not"—*Mal.* 3 : 18.

Then shall ye "*execute true judgment*" (*Zach.* 7 : 9) and not false judgment. For the Lord says "I hate, I despise your feast days and I will not smell in your solemn assemblies."

"Take thou away from Me the noise of thy songs, for I will not hear the melody of thy viols." "But let *judgment run down* as waters, and righteousness as a mighty stream"—*Amos* 5 : 24.

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